Andover Newton Bulletin

Inauguration Issue

APRIL 1955

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APRIL, 1955

This issue is devoted to the special events of February 8, 1955, which include the Inauguration of Dean Roy M. Pearson; the Induction of new faculty members, Dr. J. Leslie Dunstan and Dr. Wallace F. Forgey; the mid-year alumni meeting, which featured Dr. Reuben E. Nelson as principal speaker, and the unveiling of the portrait of Dean Emeritus Vaughan Dabney.

In addition this issue also includes statements in affectionate remembrance of former faculty members, Dr. Richard Miner Vaughan, Dr. Winfred Nichols Donovan and Dr. Charles Nathaniel Arbuckle.

EDITORIAL COMMITTEE

PAUL R. DUNN SAMUEL H. MILLER JOHN H. SCAMMON

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PRESIDENT EMERITUS EVERETT C. HERRICK

THE SERVICE
FOR THE INAUGURATION OF
THE REVEREND ROY MESSER PEARSON

as

BARTLET PROFESSOR OF SACRED RHETORIC
PRESIDENT OF ANDOVER THEOLOGICAL SEMINARY

and thereby

DEAN OF
ANDOVER NEWTON THEOLOGICAL SCHOOL

The First Church in Newton

Tuesday Afternoon, February 8, 1955

Three o'clock

THE ORDER OF SERVICE

Three o'clock

ORGAN PRELUDE — Benedictus *Couperin*
David Ralph Maclean, *Director of Church Music*

ACADEMIC PROCESSION — "Grave" (a 5 Voci) from Fantasia in G *Bach*

CALL TO WORSHIP AND INVOCATION
The Reverend Nathanael Mann Guptill
Minister, The First Church in Newton
President, the Andover Alumni Association

HYMN

GREETINGS
The Reverend Albert Buckner Coe
Trustee of Andover Theological Seminary
Moderator of the General Council of Congregational Christian Churches

GREETINGS
The Reverend Reuben Emmanuel Nelson
General Secretary of the American Baptist Convention

ANTHEM — "Only-begotten Word" *A Rouen Church Melody*
The Andover Newton Choir

THE SCRIPTURE — II Corinthians 4:1-7; Ephesians 3:14-21
The Reverend Paul Sevier Minear
Norris Professor of New Testament
Andover Newton Theological School

THE ACT OF INDUCTION
Prayer
The Reverend Vaughan Dabney
Dean Emeritus, Andover Newton Theological School

Declaration
The Reverend Frederick Mayer Meek
Minister of Old South Church, Boston
President of the Andover Board of Trustees

Statement

Mr. Howard Ware Cole
President of the Board of Trustees of
The Newton Theological Institution

Recognition

The Reverend Herbert Gezork
President of Andover Newton Theological School

ANTHEM — "The King's Highway" *Williams*

INAUGURAL ADDRESS— "Ministers of the Ministering Community"
The Reverend Roy Messer Pearson

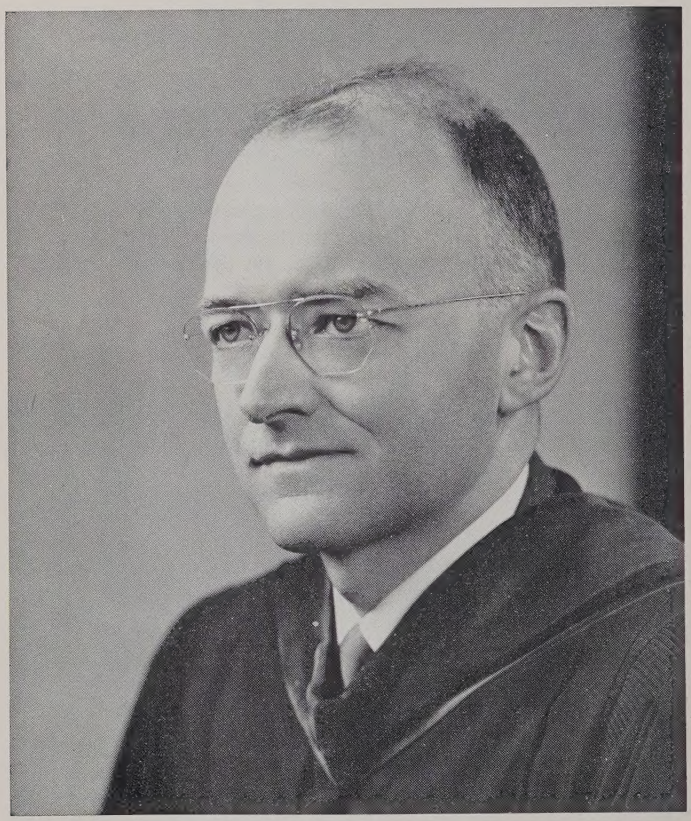
BENEDICTION

The Reverend Richard McLaughlin Owens
People's Baptist Church, Boston
President of the Newton Alumni Association

RECESSIONAL HYMN

ORGAN POSTLUDE — "Fantasy in A Minor" *Bach*

Participants in Inauguration Service in the order of the procession. Left to right: Rev. Nathanael M. Guptill, Dr. Frederick M. Meek, Dean Emeritus Vaughan Dabney, Dr. Albert Buckner Coe, Mr. James M. Rothwell, Rev. Richard M. Owens, Dr. Paul S. Minear, Dr. Reuben E. Nelson, President Herbert Gezork and Dean Roy M. Pearson.



Dean Roy M. Pearson

Inaugural Address

MINISTERS OF THE MINISTERING COMMUNITY

By Roy M. Pearson

In the nearly one hundred and fifty years of their first separate and later corporate existence Andover Theological Seminary and Newton Theological Institution have trained approximately five hundred missionaries. During that same period they have graduated about six hundred men destined to be college presidents and professors. Chaplains, directors of religious education, and denominational officials have accounted for about six hundred others. But when the record turns to parish ministers, the figure rises sharply: it is almost six thousand.

Since it is probable that the experience of other theological schools in this country has been comparable to that of Andover Newton and that the principal task of these institutions may rightly be called the training of parish ministers, these figures immediately raise a question about the nature of the ministry for which these men and women are being trained. Assume that seminary students were called to be Christians before they were called to be ministers. Assume that they are right in believing that they have found in the profession of the ministry the best instrument for their vocation as Christians. What then do we expect them to do in the churches to which they will go when they have left the seminaries? What do the people of the churches need to have them do? How do they conceive their own ministry, and hence what will they be trying to do themselves? And most important of all, what does God actually call them to do?

It seems obvious, in the first place, that they are called to be intelligent and devout representatives of the ministerial profession and that for the assumption of this profession they must therefore be equipped with the knowledge, the attitudes, and the skills which contribute to its effective performance.

There are too many ministers who cannot preach, and it is the business of theological schools to train preachers. There are too many ministers who cannot teach, and it is the task of theological schools to produce teachers. There are too many ministers who cannot keep the army of the Lord in step and line, and it is the function of theological schools to provide church administrators. Pastors, counselors, leaders

of worship, faithful witnesses of Christ in person and family and wider community — there are too many ministers who have failed in each of these areas, and whatever else a theological school may do or think its ministers should be, it is certainly charged with guiding professional men toward professional competence.

The uncle of Somerset Maugham was a clergyman. One of his curates had an extremely discordant voice but still insisted on singing with all his might whenever the church gathered for worship, and Maugham's uncle finally had to inform him that it would be to the greater glory of God if he praised Him only in his heart. Whatever other definitions may be used with regard to the ministry, it is hard to deny its position as one of the recognized professions in contemporary life, and one of the purposes of theological schools is to steer students toward such a relationship to that profession that the greater glory of God will be served rather by practice than by abstinence.

But the successful performance of his particular profession does not exhaust the vocation of the minister, and it is the function of theological schools, in the second place, so to train their students that they will be able to assist their congregations to find in their "secular" professions adequate channels for their own Christian vocation.

It is one of the principal tragedies of the church that the body of Christ is so frequently preoccupied with itself, and if it is actually true that God loves the world, there is often little evidence that the church has followed God's example. For the most part, its preaching is an engagement in talking to itself, its pastoral ministry a provision for taking care of its own needs, and its administrative procedures a plan to keep the lodgehouse operating smoothly. In far too many congregations most adults received into membership have come by intramural transfer from other Christian groups, and there is at least a superficial resemblance between this admittedly necessary process and the less covetable experience of the groceryman in Michigan who investigated a mysterious path worn between the front and back doors of his store and discovered that the two boys who had been selling him cases of empty beer bottles were getting their supply from his own storeroom. In fact, a cynical mind aware of God's primal intent for the church might reasonably respond to the church's insistence on the importance of its life and work with the question of a newsman covering the return of the tearful Marilyn Monroe to the cameras after her separation from Joe DiMaggio. "The show must go on," a studio spokesman had said with grim heroism, and the newsman's question was phrased in one word: "Why?"

It is the task of the minister to get the church as a fellowship out of the church as a building. It is the task of the minister to maintain the self-awareness of the church as much in daily labor as in weekly worship. It is the task of the minister to help other people to find in their own professions significant responsibility for the kingdom of God on the earth. And this approach to vocation which it is the minister's task to encourage requires a new way of looking at familiar habits and duties.

Here, for example, is Nicholas Berdyaev saying: "Care for the life of another, even material, bodily care, is spiritual in essence. Bread for myself is a material question; bread for my neighbor is a spiritual question." Or here is Leslie Weatherhead declaring: "When we get more sense, we shall ordain shoemakers, and charwomen . . . , and maids . . . We shall ordain bus drivers and railway men and carpenters and plumbers . . . It was when Jesus had been a carpenter for twenty years and had never preached a single sermon, that the Voice said, 'This is my beloved Son, in whom I am well pleased.'" Or take these words of William Temple: "The spiritually-minded man does not differ from the materially-minded man chiefly in thinking about different things, but in thinking about the same things differently. It is possible to think materially about God, and spiritually about food . . . For the religious man is not only religious when he prays; his work is religiously done, his recreation religiously enjoyed, his food and drink religiously received." Or think of Elton Trueblood pointing out that the Bible story begins with emphasis on God as a worker and on man's creation in God's image. "If God is the Worker," he writes, "then men and women, in order to fulfill their potentialities, must be workers, too. They are sharing in creation when they develop a farm, paint a picture, build a home or polish a floor."

Men are called to be Christians before they are called to be carpenters or teachers or taxi drivers, but unless they are also called to be carpenters and teachers and taxi drivers, it is highly probable that they were mistaken when they thought that they had been called as Christians. As long as the church permits itself to be confined to its buildings, the church is under suffocating siege and doomed at last to die, and the church's surest call today is to man an invasion of the world outside its own established territory. That invasion will be most productive at the point of lucrative employment and vocational commitment, and it is the task of theological schools so to train ministers that they can lead the church's forces out of their proudly steepled castles to attack the enemy where he really is — in the businesses, the schools, the courts, the homes, and the political offices. It is essential for theological schools to produce skilled preachers,

warm-hearted pastors, and accomplished administrators; but unless they also produce vocational catalysts capable of transforming the occupations of men from means of gain into channels of worship, they are leading the church to save its life and thereby lose it.

Yet there are still other areas of importance in the training of ministers by theological schools, and one of the most essential concerns the apostolic succession.

The exact moment of the church's birth is still a debatable matter—perhaps when Jesus chose His first disciples, perhaps when those disciples first became aware of their enduring unity and common mission, perhaps at Pentecost. Whoever they were, however, those first members of the church — being listeners in our own sense of feeling the need to learn and hence going to the source of the knowledge we need, were none the less men with far wider purpose than simply listening. They were also speakers, doers, workers. They were heralds, witnesses, agents, apostles. "Go to the lost sheep of the house of Israel," Jesus had commissioned the twelve disciples when He sent them out. "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." The disciples took that charge seriously, and this is what the early church was like. By deed if not always in name its ordinary members were apostles. They preached and taught; they persuaded, converted, aroused and healed. This was the proper business of the church, and they did the church's business.

The question now arises when the church received the right to change its charter and become a different kind of institution. Was it when the first twelve disciples became thirteen? Was it when they became thirteen hundred, or thirteen thousand, or thirteen million? The answer, of course, is that the church *never* received such a right. It simply drifted out of one way of thinking and living into another way of thinking and living. It merely degenerated slowly into a group of class-conscious people wherein the few did the preaching and the teaching while the many did the watching, the listening, and the waiting. And thus it happened in the course of the years that the church was cursed with a problem of unemployment which differed from the ordinary economic variety in that this was not an affair of workers crying for jobs but of jobs crying for workers. It became the common conception that the church's ministry was properly confined to those whom the church had ordained and that the rightful function of the laity was simply to make that ministry financially possible, and the church assumed the aspect of a football team which kept the

players on the bench and sent out the coach to man in his own person all eleven places in the backfield and the line. Or the church began to look like a great throng of men standing around a woman struck down by an automobile which has come to a stop still resting on her body. The husband strains with frantic ineffectiveness to lift the car from his wife, but he does not ask the other men to help him, and they do not offer.

Of course, there is a considerable amount of lay ministry already in action — teachers in the church schools, sewers in the church vestries, deaconesses calling on the church's invalids, money-raisers for the mission boards, committee members intelligently working for Christian purposes, men and women making dedication of themselves to Christ through political campaigns and social service. In the average church of a thousand members, however, it is probably true that there are eight hundred preachers who are not preaching, eight hundred pastors who are not exercising the pastoral function, eight hundred healers who are doing no healing, eight hundred witnesses who never witness.

There are many reasons for the church's failure at this point, and one of them is certainly the tacit assumption that being technically untrained for Christian ministry, laymen are therefore actually unfit for Christian ministry. But our values need a reassessment in this matter. Surely it is a questionable victory, for instance, when the carefully written prayer of a highly trained minister becomes such an achievement in literary perfection and such an implied example of what a prayer must be like to be truly a prayer that it shames other men into refraining from praying. The professional minister with professional training the church assuredly needs, but it is a sad day for the world if the good word for Christ's sake can be spoken and the good deed in Jesus' name can be done only by those who have the A.B. degree as their license and the B.D. degree for their megaphone.

There are so many thoughts that flood the mind when we shake off the encrustations of the ages in this field. One thinks, for example about the obvious, professional deficiencies of Moses in his assumption of the vast accomplishments for which we know him now. One remembers the sharp comment that none of the prophets were Gifford lecturers and recalls in particular the words of Amos when he said: "I am no prophet, nor a prophet's son; but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, 'Go, prophesy to my people Israel.' " One wonders what would have happened to Jesus' gospel if He had

been forced to place it in the hands of the professional clergy of the Temple priesthood and been denied the help of fishermen like Peter and tax-collectors like Matthew, and one remembers that the major heroes of Jesus were not Annas and Caiaphas but a despised Samaritan, a Roman soldier, a poor widow.

It is a well worn adage that for the performance of His wonders God moves in mysterious ways, but it is the great unlearned lesson of the churches and of the seminaries which train their ministers that God's choices in these matters both make mockery of the world's terminology and show us where the church's power really lies. Once the earliest days of the faith were left behind, there has never been any scarcity of laymen; we have about 90,000,000 of them in this country at this moment. Laymen seldom have to waste time proving that they mean what they say in their pronouncements about religion; few people find reasons for saying that laymen confuse their religious sincerity with the requirement to earn their bread and butter. Laymen are not penned up in the ecclesiastical headquarters; they are actually on the spot whenever significant decisions are being made in the community. Furthermore laymen possess a fresh and spontaneous advantage well described in *Time*'s account of the appearance of Rosalind Russell in "Wonderful Town." Not everyone shared Miss Russell's confidence that the show was going to be a success, *Time* said. When she sang for her father-in-law, he held his temples and cried, "Are you going to bring *that* voice to Broadway?" Her gravelly, one-note vocalizing had been compared to the Ambrose Lightship calling to its mate. One critic thought she sounded like "a raven with a throat condition," and Miss Russell described her own singing by saying, "I don't sing. I gargle." Her dancing was no better than her singing, but in a role demanding both she made "Wonderful Town" the "biggest hit of the Broadway season," and *Time* explained the reason thus: "Rosalind Russell represents the triumph of personality over technique; she communicates to her audience all the rewarding warmth and humor of shared experience."

God's frequent use of laymen in the critical hours of His kingdom does not indicate that He has reluctantly retired to His second line of defense or sadly acquiesced in the need to use inferior materials. In God's will for the world through the church there are other skills than those of the professional ministry, and by virtue of inherent talent and ability, by reason of special knowledge acquired in other fields of employment, or by means of sympathy and understanding earned through common suffering and deprivation laymen are often actually better equipped for Christian ministry than those whom the seminaries train to minister.

In a day when we make so much of the lack of able ministers, it is the biggest responsibility of the seminaries to train men who can bring to life this tremendous, dormant power of the lay ministry. It is the biggest responsibility of the seminaries to train men who will remove themselves from the neck of the church's bottle and encourage the layman's "warmth of shared experience" to demonstrate again the triumph of personality over technique. It is the biggest responsibility of the seminaries to train men who will regard themselves not as incarnations of the ancient Atlas carrying the whole world around on their own shoulders but as captains of companies, directors of orchestras, coaches of teams. The preaching ministry on public platform or through quiet conversation in a neighbor's living room; the healing ministry by personal contact or through support of hospitals, nursing homes and clinics; the pastoral ministry by official acts of love and mercy or through brotherly concern for other people in their need — these things were never intended to be kept exclusively for the professionals. They belong to the church and not to its clergy, and it is the witness of history that in the affairs of God's kingdom the volunteers have steadily outstripped the regulars, that the amateurs have repeatedly beaten the professionals.

The true apostolic succession does not stem from the Temple but from the fishing boats. To that high calling *all* church members have been summoned, and in the sense that all believers are priests it is the central function of the seminaries to train ministers of the ministering *community* which is the church's true stature and purpose. For the church is the body of Christ; and though professional ministers are a part of that body, they are not the whole; and the ultimate concern of the seminaries is with the whole of the body and not simply with one of its parts.

President Nathan M. Pusey of Harvard University and the Honorable Howard Whitmore, Jr., Mayor of Newton, lead the procession of 125 delegates from colleges, universities, seminaries, and religious organizations, who participated in the Inauguration Service.

Dean Roy M. Pearson (center) and President Herbert Gezork (right) of Andover Newton Theological School, together with President Nathan Marsh Pusey of Harvard University (left) at the inauguration service of Dean Pearson.

LIST OF DELEGATES

1636 Harvard University, President Nathan Marsh Pusey, Ph.D., LL.D., L.H.D.

1688 City of Newton, Massachusetts, The Honorable Howard Whitmore, Jr., Mayor

1709 General Association of Connecticut, The Reverend James F. English, D.D., Superintendent

1764 Brown University, The Reverend Edgar Carpenter Reckard, Jr., A.B., B.D., Chaplain

1769 Dartmouth College, The Reverend Charles C. Merrill, A.B., B.D., D.D., LL.D.

1778 Phillips Academy, The Rev. A. Graham Baldwin, D.D., School Minister

1780 American Academy of Arts and Sciences, George H. Williams, Ph.D., D.D.

1787 Franklin and Marshall College, Mr. Lyman H. Butterfield, A.M., Litt.D.

1789 Presbyterian Church USA, The Reverend Walter David Knight, B.S.

1791 University of Vermont, Mr. Donald A. Gannon, B.S.

1793 Williams College, Mr. Jay B. Angevine, LL.B.

1794 Bowdoin College, The Reverend Joseph Cony MacDonald, D.D.

1795 Union College, Mr. Edgar D. Dunning, B. S., M.A.

1799 Massachusetts Congregational Christian Conference, the Reverend Albert Buckner Coe, D.D., President

1802 Massachusetts Baptist Convention, The Reverend Edwin H. Tuller, B.D., Executive Secretary

1803 Bradford Junior College, The Reverend Frederick B. Noss, A.B., B.D.

1806 Rhode Island Congregational Conference, The Reverend James H. Lightbourne, D.D., Minister

1807 Congregational Christian Conference of Maine, Cornelius E. Clark, L.H.D., Minister

1809 Massachusetts Bible Society, The Reverend Robert Wood Coe, D.D., Executive Secretary

1809 Miami University, Mr. Melville D. Liming, A.B., A.M.

1810 The American Board of Commissioners for Foreign Missions, The Reverend Alford Carleton, Ph.D., Executive Vice President

1812 Hamilton College, The Reverend John Van DeWater Thorp, A.B., B.D.

1812 Princeton Theological Seminary, The Reverend Carl Gundersen, M.A., B.D.

1814 Bangor Theological Seminary, President Frederick William Whittaker, B.D., Ph.D.
1816 Harvard Divinity School, George H. Williams, Th.D., D.D., Acting Dean
1817 University of Michigan, Mr. Harold W. Kinsel, B.S.E., M.E.
1819 Centre College of Kentucky, Mr. Robert A. Hogsett, A.B.
1819 Colgate University, Mr. Montague P. Ford, A.B.
1819 Maryville College, Mr. William H. Downes, B.A.
1820 Colby College, The Reverend Isaac Higginbotham, D.D.
1821 Amherst College, President Charles Woolsey Cole, Ph.D., L.H.D., Litt.D., Sc.D., LL.D.
1821 The George Washington University, Mr. Edward A. Caredis, LL.B.
1822 Yale University Divinity School, The Reverend Chalmers Coe, B.D.
1823 The Protestant Episcopal Theological Seminary in Virginia, The Reverend Murray W. Dewart, B.A., B.D.
1823 Trinity College, Mr. John Shapleigh Moses, B.A.
1824 Kenyon College, The Reverend Ernest Pugh, B.A., B.D.
1824 Lafayette College, Mr. Robert G. Sandercock, B.S., Th.B.
1825 Theological Seminary of the Evangelical and Reformed Church, The Reverend Henry Irvin Stahr, D.D., L.H.D., LL.D.
1826 United Baptist Convention of New Hampshire, The Reverend Raymond F. Smith, B.S., B.D., General Secretary.
1829 Illinois College, The Reverend Henry H. Clark, B.A., B.D.
1829 McCormick Theological Seminary, Professor Edward A. Dowey, Jr., A.B., A.M., B.D., Th.D.
1831 New York University, Mr. Edwin H. Wiest, M.A.
1831 Wesleyan University, The Reverend William A. Spurrier, B.A., B.D., College Pastor
1833 Oberlin College Graduate School of Theology, The Reverend Thomas J. Williams, B.D.
1833 Kalamazoo College, The Reverend Frederic Groetsema, B. A., M.S., B.D.
1834 Franklin College, Mr. Roger A. MacDonald, B.A.
1834 The Hartford Seminary Foundation, Dean Alexander C. Purdy, B.D., Ph.D.
1836 Emory University, The Reverend Eason Cross, M.A., B.D., D.D.
1836 Union Theological Seminary. The Reverend Randolph S. Merrill, B.D.
1837 Colby Junior College, Eugene M. Austin, Ph.D., President-elect
1838 Acadia University, The Reverend Emerson Ladd Curry, B.A., B.D.

1839 Boston University and Boston University School of Theology, Dean Walter G. Muelder, S.T.B., Ph.D.

1846 Beloit College, The Reverend Edward W. Hale, B.A., B.D., M.A.

1846 Bucknell University, The Reverend Herbert R. Smith, A.B., S.T.B., D.D.

1849 Pacific University, Dean Ralph H. Green, O.D., D.Sc.

1851 Lasell Junior College, President Raymond C. Wass, B.Ed., M.A.

1851 Ripon College, Mr. Chase B. Jones, B.A., M.A., Ph.D.

1851 University of Minnesota, Rudolph E. Swenson, B.S., B.M., M.D.

1852 Tufts College, Dean Benjamin B. Hersey, B.S., S.T.B., D.D.

1853 Frances Shimer College, Mary Kinney, S.M.

1854 The Berkeley Divinity School, The Reverend Charles Wilding, A.B., S.T.B.

1855 Chicago Theological Seminary, President Arthur Cushman McGiffert, Jr., D.D., Litt.D., LL.D.

1855 The Pennsylvania State University, Mr. Donald G. Enoch, B.S., Ed.M.

1861 Massachusetts Institute of Technology, William Speer, A.B., Associate Dean

1861 Maunaolu Community College, Professor John Leslie Dunstan, Ph.D., D.D.

1862 Conference of Baptist Ministers in Massachusetts, The Reverend Adam Arnold, B.D., President

1863 University of Massachusetts, Dean Gilbert L. Woodside, B.A., M.A., Ph.D.

1864 Bates College, Professor Carl Everett Purinton, Ph.D.

1864 Congregational Board of Pastoral Supply, The Reverend Horace L. Robson, B.D.

1864 The Lutheran Theological Seminary at Philadelphia, The Reverend Henry Eyster Horn, B.D., S.T.M.

1864 University of Denver, The Reverend Maurice L. Bullock, A.M., B.D.

1865 University of Maine, Mr. Fred D. Knight, D.E.

1865 Washburn University of Topeka, Mr. Eugene H. Floyd, Ph.B., A.M., S.T.B.

1866 Carleton College, Mrs. Henry A. Blake, B.A.

1866 New Church Theological School, The Reverend Edwin Gould Capon, B.A., B.D., Vice-President

1866 Pacific School of Religion, The Reverend Eric Rickard, Jr., B.D.
1867 Crozer Theological Seminary, President Sankey L. Blanton, Th.M., S.T.M., D.D.
1867 Drew Theological Seminary, Professor George D. Kelsey, B.D., Ph.D.
1867 Episcopal Theological School, The Very Reverend Charles L. Taylor, Jr., M.A., Th.D., D.D., Dean
1867 The Johns Hopkins University, The Reverend Albert C. Dieffenbach, B.D., D.D.
1869 University of Nebraska, Mr. Alonzo E. Yont, B.A.
1870 Ohio State University, Mrs. Francis J. Flagg, A.B., A.M.
1870 Syracuse University, The Reverend Russell H. Bishop, B.D.
1870 Wellesley College, Professor Ernest R. Lacheman, B.D., Ph.D.
1871 Smith College, The Reverend Richard P. Unsworth, A.B., B.D., Chaplain
1872 Doane College, Mr. Claude E. Welch, A.B., M.A., M.D.
1873 Drury College, Mr. William Hall, A.B.
1873 Texas Christian University, Miss Dura-Louise Cockrell, A.B., M.A., Ph.D.
1874 Colorado College, Professor Robert B. Livingston, A.B., M.A., Ph.D.
1875 Alderson-Broaddus College, The Reverend Donald B. Morris, A.B., B.D.
1875 Vanderbilt University School of Religion, The Reverend Everett Tilson, A.B., B.D., Ph.D.
1879 Radcliffe College, Dean Mildred Percival Sherman, A.M.
1880 Emerson College, President C. Justus McKinley, Ph.D., LL.D.
1882 Westminster Theological Seminary, The Reverend Robert Wood Coe, D.D.
1883 University of North Dakota, Robert H. Montbomery, B.A., LL.D.
1885 American International College, The Reverend Jerome Hevey, Jr., B.A., B.D.
1885 Springfield College, Dean Thornton W. Merriam, A.B., A.M., Ph.D.
1888 Pomona College, Professor John E. Alman, B.A., M.A.
1889 Gordon College of Theology and Missions, President T. Leonard Lewis, Ph.B., B.D., Th.D.
1889 Iliff School of Theology, The Reverend Charles S. Milligan, Ph.D., Th.D.
1889 Wheelock College, Mrs. Doris H. Smith, A.B.
1890 University of Chicago Divinity School, Professor Harry M. Buck, A.B., B.D., Ph.D.

1891 Stanford University, Professor Henry M. Shires, A.B., B.D., Th.D.
1892 University of Rhode Island, Professor W. Oliver Martin, A.B., M.A., Ph.D.
1897 Piedmont College, The Reverend Charles G. Christianson, B.A., B.D., D.D.
1898 Northeastern University, Dean Charles William Havice, M.A., S.T.B., Ph.D., D.D.
1899 Simmons College, Professor Howard Oliver Stearns, S.M.
1900 Biblical Seminary in New York, The Reverend Samuel J. Wylie, S.T.M.
1901 Central Baptist Theological Seminary, The Reverend Frank C. Rideout, Th.D.
1907 Phillips University, Mrs. Hubert N. Bernard, Jr., B.M., B.P.S.M.
1909 University of Redlands, The Reverend Newton E. Woodbury, B.A., B.D.
1910 Oklahoma Baptist University, Professor Haskell R. Coplin, Ph.D.
1915 Perkins School of Theology, Professor Paul K. Deats, B.D., Ph.D.
1918 American Association of Theological Schools, Dean Charles L. Taylor, Jr., M.A., Th.D., D.D.
1918 Eastern Nazarene College, Professor Harvey J. S. Blaney, A.B., B.D.
1921 American Protestant Hospital Association, Professor John M. Billinsky, B.D., Ed.D.
1922 The Southern Union College, The Reverend Richard A. Wolff, A.B., A.M., S.T.B.
1925 The Eastern Baptist Theological Seminary, Eastern Baptist College, The Reverend Hillyer H. Straton, Th.D., D.D.
1931 General Council of Congregational Christian Churches, Albert Coe, D.D., Moderator
1934 Massachusetts Council of Churches, The Reverend Forrest L. Knapp, B.S., B.D., Ph.D., Executive Secretary
1940 Vedanta Society, Swami Akhilananda
1945 Institute of Pastoral Care, Inc., Chaplain James H. Burns, B.D., S.T.M.
1946 Newton Council of Churches, Mr. Arthur T. Gregorian, President
1948 Brandeis University, Dean Shepherd Brooks, LL.B., A.M.
1948 Protestant Chapel — Boston City Hospital, Andrew D. Elia, M.D.
1954 United Theological Seminary, Professor Elmer E. Burtner, B.D.

Installation Address

CHRISTIAN MISSIONS

By J. Leslie Dunstan

Three brief passages from the book of Deuteronomy can be the text for a defense of the study of Christian missions in a theological school. "Thou shalt remember all the way the Lord thy God hath led thee; thou shalt fear the Lord thy God and serve Him all thy days." We believe most surely in a personal, living God, whose activity among men ultimately determines the result and significance of all events; we believe most surely that our lives and the lives of all men are in God's presence and subject to His power. Those two beliefs fix, at least in part, the context within which Christian people must stand; and those two beliefs imply the knowledge and experience and purpose which Christian people must have. The study of Christian missions is, therefore, not the pursuit of an antiquarian interest nor the acquisition of a body of historical data; it is an inevitable and wholly essential undertaking by those who accept the Holy God as their Lord.

"Thou shalt remember all the way the Lord thy God hath led thee." God's people are people with long and vivid memories; they know the story of God's leading. The story begins with Jesus Christ; it continues with a small company of men who went from their homes to carry the message of Christ to others; it tells of the response to that message and of the increase in the number of messengers; it finally comes to include all lands and peoples of the earth. It is a human story, the record of human courage and fortitude, of human ingenuity and creativity, of human tenacity and determination; and it is also the record of human ignorance and selfishness and tragedy. Men, with the powers they possess, have written the history of Christian missions.

But all the way through it is the story of God's leading. He gave the commands; He outlined the visions; He arranged the calls; He filled men with strength and hope; and He touched the hearts of listeners into living response. We may say, drawing a parallel to the experience of ancient Israel, that as the living Christ has moved across the earth He has drawn men to Him in love and dedicated allegiance. God has worked through those who laboured in His name.

Such are and must be the contents of Christian memories. Men must know the heritage that is theirs, the traditions which belong to them; and the record of that age-old company within which they stand. They must remember the way God has led.

"Thou shalt fear the Lord thy God." True and holy fear arises from correct knowledge and deep experience. Such knowledge and such experience come, in part, through an awareness of what God has done. Jesus likened God's kingdom to a grain of mustard seed which, when it is grown, becomes so large a tree that the birds of the heavens lodge in its branches. We do not know Paul's thoughts as he left Antioch for Seleucia and Cyprus, but he might well have recalled that parable. The enterprise in which he was engaged was truly insignificant when compared with other activities of his contemporaries. If Paul had thought along that line he might well have allowed his imagination to roam on into the future, to a picture of the kingdom that would grow from the journey upon which he started.

But even then he could not have dreamed of the many ways in which God has shown His power. Single individuals working alone in solitary isolation have changed the lives of many and wrought revolutions in societies. They have achieved far beyond their abilities. Vast godless enterprises, set in motion for man's selfish ends have been used for the spread of the Gospel. Nations have risen and nations have fallen, and their rising and falling have served the growth and development of the church. Forces unleashed by human creativity have worked both good and evil in humanity, and through their working have given definition and selfconsciousness to Christian people. God, through the years, has used the acts of the lowliest and the deeds of the mighty for His purposes. He has nurtured His church and pruned it that it might bring forth more fruit, making all of man's history serve this end. And if the mustard seed of His kingdom is not yet full grown, it has become through His power a tree with branches all across the world. The God whose might turns all that man does into the furtherance of His purpose is the God whom all must fear.

"Thou shalt serve the Lord Thy God." There is no doubt but that all who acknowledge the Lordship of God must serve Him; living and speaking must go together. Yet the obligation to serve requires the definition of that which the server must do. One cannot say, "Go to, O my soul, I will now serve my God"; and then be content that in such actions as he may choose he has done that which God requires. He must know the specific demand which God makes of him. God's work is a continuing thing, with a beginning and an end; it is always done in and through the particular circumstances of every age, so that those who would serve God must understand their tasks in light of the road along which God has led, the unique place they occupy, and the end toward which they move. Service is set in an age-long process, a continuing series of activities each related to all, for God makes everything work for His purpose.

Thus in each generation the Christian and the church must find their duty, the role they must play from an understanding of where they are in God's divine enterprise. The service of God is always related to time and place. Just as an individual can know God's will for him more correctly if he knows the way along which God has led him, so God's people serve Him more wisely and effectively when they know the great history within which they stand.

"Remember . . . fear . . . serve." Those are characteristics which must be written plainly on the lives of God's people, the characteristics which set them apart from all others. A study of the mission of the church, both as it has been in the past and as it is now, contributes to the development of those characteristics. For only as one comes to know and to live within the company of those whom God has called can be in a full sense be one of that company.

New faculty members, together with the President and the Dean at Service of Induction. Left to right: Dr. Wallace F. Forgey, Director of Field Work and Associate Professor of Pastoral Theology, Dean Roy M. Pearson, Dr. J. Leslie Dunstan, Associate Professor of Missions and Comparative Religion, and President Herbert Gezork.

Installation Address

FIELD WORK AT ANDOVER NEWTON

By Wallace F. Forgey

Field Work is an integral part of theological education at Andover Newton Theological School, as it is of most theological seminaries. It may have begun merely as a necessary means of livelihood for young theologs; now it has become a requirement for graduation. That is, we see it in vital relation to all subjects in the seminary: it is a testing or proving ground where theories are put into practice, where knowledge walks the ways of men, where idealism comes to grips with the real, where truth reveals its cutting edge as sharp or dull, where the seminary and church join together in the common task of producing trained ministers of the Gospel of Jesus Christ.

We carry Field Work to its logical conclusion. It is a part of our regular three years of study leading to the B.D. degree and of two years of study leading to M.R.E. degree. Every student is required to do In-Service Training with the co-operation of and under the supervision of members of the faculty, and under the guidance of pastors and directors of religious education. But that is not all; we have a fourth year during which the student, now serving full-time as pastor, associate, assistant or director, becomes an Intern not too unlike medical interns. He carries on a carefully planned program of study and work in which the faculty, the church and pastor advisors co-operate in such a way that seminary knowledge and skills try their wings, Christian doctrines become related to life, trial and error lead to the discovery of the right and wrong ways of doing things, years of experience get themselves telescoped into a single year, heartaches and mistakes and blunders may be and many times are avoided.

Three words may be used to describe Field Work and Pastoral Theology. I have borrowed these words quite openly and shamelessly from the head of all the Y.M.C.A. work in Japan who, when asked why General MacArthur had outlawed communism in Japan when it was such a weak and struggling party, replied, "Because it had a philosophy, a program, and a passion." I submit to you that three better words to describe what we are about here cannot be found.

First of all, Field Work is based upon a sound philosophy of theological education. The theological student is not getting ready to do something in the future, three or four or more years from now. He is engaged in a learning experience in the present. The faculty is not made up of so-called "pure scholars" or what Archibald MacLeish called "The Irresponsibles." It is made up of men who believe that

theological education has a stake in the field itself. So — the seminary may be likened to a base of operation; what *happens* here, to the "briefing" which men receive before setting forth on a mission; and the local field, to the goal of the mission. Not only does the field test the teaching but because of the close relation between school and field may lead to a learning experience on the part of the faculty, as well as on the part of the students, and thus lead to a criticism and sharpening of knowledge and the development of new techniques and skills.

Secondly, Field Work is based upon a well-planned program. It must be seen against the total school program. Enough, but not too much, Field Work is required. And the whole program is based upon two factors which must be kept in proper balance: 1. The church becomes a laboratory in which a student works under controlled conditions. It is impossible to estimate the value of learning through doing, of testing by experience, of working under guidance. 2. The church itself gains from the students' Field Work. It not only has the dedicated talents of our young men and women, but it also joins with the seminary in producing the ministers of today and tomorrow. We are not anxious at all to place men in jobs so that they will be able to pay part of their expenses; we are not anxious to produce baby sitters for youth groups nor substitutes for hard work on the part of pastors. We want ministers and churches to join with us in making ministers worthy of their high calling and prepared years earlier than otherwise might be possible.

Last of all, Field Work is a passion with us at Andover Newton. We are a concerned faculty and with students we have a common concern for what happens to both students and churches. I wish you could look in on and listen to our Intern Class — to watch men like Professors Fallaw and Hazelton and Minear and Dunstan work for four solid hours, over some of the deepest theological and practical problems of the Christian ministry and the church of Jesus Christ. Here if anywhere is a fellowship of the concerned. Here are men and women, both students and faculty, who dare not and will not give less than their best.

Field Work and Pastoral Theology readily find their proper place in a setting of such inquiring and disciplined minds, such loving and responsive hearts, such dedicated and ready wills. The whole school is engaged in this common task because faculty and students believe in Jesus Christ and his power to redeem men and to change society, and by the grace and power of God, to raise the moral and spiritual level of the whole world, even to turn the stream of human history into new channels.

Speakers at joint mid-year alumni luncheon. Standing, left to right: Dean Roy M. Pearson N'38, Dr. Reuben E. Nelson N'33, General Secretary of the American Baptist Convention, President Herbert Gezork. Seated left to right: Rev. Nathanael M. Guptill A'43, President of the Andover Alumni Association, Rev. Richard M. Owens N'37, President of the Newton Alumni Society.

View of head table and guests at joint mid-year alumni luncheon.

Alumni Address

THE LOCAL MINISTER AND THE ECUMENICAL MOVEMENT

By Reuben E. Nelson

Gathered as we are in an alumni fellowship, there are many of us whose thoughts inevitably turn to the men who exerted such a great influence upon our thought and consequent ministry. The first of these that I might mention personally is Dr. E. C. Herrick, President Emeritus. After an interview with him in 1924 in my Freshman year of college, I determined that I wanted to study at Newton; although that intention was delayed by unforeseen circumstances, it was my privilege to take graduate work in the years of 1931-1933.

One of those under whom I studied was Dr. Frederick Anderson. When I spoke of him recently to a fellow alumnus, my friend said, "Whenever I think of Dr. Anderson, I think of a great, majestic mountain. When we were in school we looked up to him and appreciated him. But each year, as we have gotten farther away from him, we have understood him better and loved him even more. We have seen him in a new perspective, just as in moving farther away from a mountain we have sensed new proportions, greater grandeur than we had perceived at the foot of the mountain."

This great man with a gift of unusual insight and simplicity of expression comes to my mind today because of a definition he always

used in discussing the Sermon on the Mount. Jesus said, "I came not to destroy the law, but to fulfill." After such expressions the beloved teacher always paused and said, "Remember that when Jesus said '*fulfill*' He was saying, 'Fill full of meaning.' "

I

That is at the basis of our concept of this subject concerning the local minister and the Ecumenical Movement. It is the minister's privilege to fill the term "ecumenical" full of meaning for the lay people of our churches.

It is impossible to stress the pastor's interpretative role too much. All great religious movements have suffered from misinterpretation and from unfortunate imitation. The present ecumenical movement as represented in the World Council of Churches, the International Missionary Council, and the National Council of the Churches of Christ in the U. S. A. has suffered from both of these unfortunate approaches. These Councils have often been called super-churches, hierarchical agencies that are the Protestant equivalent of Rome, and a move towards Rome. Such false impressions must be corrected, and this is but one of many. We are acquainted with the paradoxical criticism coming very often from the same people, namely, that these Councils are the embodiment of Communist theory and propaganda!

But those who are busiest criticising the Ecumenical Movement as embodied in these Councils are equally busy setting up other Councils. There is that in the very atmosphere of this age that speaks to professing Christians about the necessity of unified action. What a pity that that God-inspired conviction should result in concentration into diverse areas instead of one area of cooperative Christianity.

This confusion within Protestantism makes it necessary for the pastor himself to become well informed concerning the exact names of the Councils, their stated purposes, the quality of their leadership. He needs to know the answers to the criticisms often very plausibly presented for the purpose of confusing the lay people of our churches.

The pastor can secure excellent material from the headquarters of his own church organization. This will help to encourage discussion in lay groups. Lund and Evanston have become well known in many of our churches as have Cleveland, Denver and Boston in terms of the National Council of Churches.

Just as important, the pastor needs to help implement the conclusions to which lay members have come. Our memberships need

to be prepared for ecumenical action on the local level, to understand the real import of comity and the mutual facing of problems in local Councils of Churches. It was well stated in a meeting a few years ago: "It isn't ecumenical until it is local."

For lay people who are prepared for the ecumenical idea we need local action, worthily conceived to meet the needs of a community.

II

We have been thinking in terms of information and intelligent action to match ecumenical conviction. There is a deeper need which is all too apparent to leaders in ecumenical thought, and one to which our lay people are being progressively awakened. I speak of the need of theological curiosity first of all, and then the consequent theological conviction that underlies the ecumenical movement. For ecumenicity arises not alone from the practical consideration that it is common sense for Christians to attack mutual problems cooperatively; ecumenicity has its roots in the teachings of One whose heart has no boundaries, barriers, divisions, or departments. Lay people need to understand that true ecumenicity does not result from finding the "lowest common denominator" upon which we can unite; rather it consists in the mutual discovery of the greatest possible content of faith.

We are grateful for the participation of lay people in those ecumenical pursuits commonly known as "Faith and Order." In a group we were privileged to lead in Evanston, the outstanding theological contributions were made by two English laymen, — one a paper manufacturer, the other a specialist in relations between management and labor; the first an Anglican, the other a Methodist. A rebirth of theological thought is perceptible today both among Congregational and Baptist lay people. Approximately twenty lay people took part in a Theological Conference at Green Lake last summer; future plans include the multiplication of similar conferences across the nation making it possible for more lay folk to take part.

There is superficial thought in our churches; but we can gratefully announce that many American lay people want a theological basis for their church life and for the Ecumenical Movement. That places added responsibility upon the local pastor. We need to know the theological basis of our Ecumenical Movement; only that can eliminate the superficial and give us staying power in our practical idealism.

III

Finally, we would point out that the pastor needs to be a prophet and pioneer in this field. In this we must help one another. Twenty years ago I could not have given this address; but the fellow-

ship of Christian leaders such as Dr. Herrick, Dean Dabney, Anna Canada Swain, and many others awakened insights that have turned into convictions.

There was a time, not long ago, when I was indifferent to the idea that eventually God might lead a number of communions into a closer bond of fellowship that would make them one, and something stubborn within me refused to concede that God could bring all His children into One Body through the working of the Holy Spirit.

As I dwelt upon that thought it seemed to me that there was a block in my soul. I could not pray as I ought. But one day that block disappeared when I said to myself, "Who am I that I should decide the limits of the operation of the Holy Spirit? Who am I that I should decide what God can or cannot do?"

By saying this I would not indicate that I know all the answers nor that my many problems have been solved. Accept it as a testimony of a growing conviction that you and I, as ministers of Jesus Christ, need always to be walking with "sandals of faith," "living in tents," mobile, ready to make those changes which God may ask of His church in this age of rapid change.

This was brought forcefully to me at the time of my mother's death a few weeks ago. Every time I visited her through the years, she had pertinent questions to ask me. They never concerned her welfare, but rather the interest of her "boy" in the Master's Kingdom.

The last time I saw her before her final illness we sat visiting quietly when she put the question to me, "Reuben, do you feel you are in the place where you can do the most for God? Are you happy in your work?" I went on to give her the assurance I so deeply felt. Then I added, "This work is good for me. It is always bringing me up against problems too big for ready-made answers; and it brings me into fellowship with men and women so great in spiritual stature that I must always stand on tip-toe, as it were, to reach to their insights and dreams." Then as this pioneer emigrant mother leaned back in her rocker she said, "That is good. See to it that it is always that way. I have seen too many men grow tired at fifty and decide they had done enough. Life ends then."

As ministers in this day in which it is so easy to grow tired, especially in the seemingly complicated realm of ecumenicity, let us be sure that we remain expectant, and mobile, always wearing the "sandals of faith," for no one knows when He may ask us to take a new and venturesome step to lead men out of the desert of division and despair.

(Left) Dean Emeritus Vaughan Dabney and (right) Dr. Frederick M. Meek, Chairman of the Administrative Committee of the Boards of Trustees view portrait at unveiling.

At unveiling of portrait of Dean Emeritus Vaughan Dabney; (left to right) President Gezork, Dr. Pierce, President McGiffert, Chicago Theological Seminary, Dr. Meek, Dr. Coe, Massachusetts Bible Society, Rev. Guptill, President Andover Alumni Association.

PRAYER

at

Unveiling of Portrait

of

Dean Emeritus Vaughan Dabney

By Robert Wood Coe

O God of Light and Truth, in a strangely tangled time, when confused cries echo through the world, we thank Thee for the leadership of faith.

We have with joy unveiled this portrait to Thy faithful minister who is endowed with the grace of insight, the gift of interpretation and the accent of command.

For the years of intelligent and vigorous service given by him as minister of churches, we give Thee thanks, remembering the little children to whom he brought delight; the youth to whom he was an inspiration and intelligent guide; to the mature for whom he provided strength and wisdom, and to the aged to whom he gave assurance that at eventide there shall be light.

We remember before Thee, Our Father, the long and abundant service to this Theological School. For his patience, wisdom and unfailing courtesy shown in administration, which has brought to this fellowship of two ancient schools of theological learning an abiding sense of unity, we are grateful.

We give Thee thanks for his great skill as a preacher of the Gospel and his outstanding capacity to instruct and inspire the hosts of young men and women who came under his influence as he taught this art. May he ever be a reminder to them that they are ambassadors for Christ.

Above all, we are deeply grateful for his friendship and brotherly qualities that have and do now enrich the fellowship of all who love our Lord and walk in His way.

As we look upon this portrait, may we recall his Christlike example and be grateful that he still labours with us in the service of the Lord Jesus Christ, in whose name we pray our prayer. — Amen.

In Affectionate Remembrance

RICHARD MINER VAUGHAN 1870-1954

By James P. Berkeley

RICHARD MINER VAUGHAN: Born Bangor, Wisconsin, August 28, 1870. Graduated from Brown University, 1895; University of Chicago Divinity School, 1895-98, B.D. 1898; D.D., Brown University, 1913. Ordained First Baptist Church, Chicago, Illinois, July 30, 1897. Pastor Warren Avenue Church, Detroit, Michigan, 1899-1901; First Baptist Church, Zanesville, Wisconsin, 1901-08; evangelist, First Baptist Church, Berkeley, California, 1909-12; dean Berkeley Baptist Divinity School, 1908-09; instructor Pacific School of Religion, 1910-12; professor of Christian Theology, The Newton Theological Institution 1912-40. Professor Emeritus, 1940-54. Pastor Community Church, Babson Park, Florida, 1940-48. Died December 28, 1954.

Professor Richard Miner Vaughan, preacher of the gospel, was taught of God from his youth and declared the wondrous work of God all his days. Even in his old age God did not forsake him until he showed the Lord's strength unto this generation. Richard Vaughan was always the Christian evangelist. He began preaching in his youth, became an effective pastor, taught in the seminary for a generation, completed his years as a pastor. First, last and always he was a proclaimer of the good news. As a teacher his purpose was to help men prepare for the preaching ministry. He realized profoundly that the evangelist tests the theologian and that the pursuit of philosophy is the servant of the herald of good news.

Professor Vaughan was by nature and conviction a personalist. A vital person, a lover of persons, a matured exponent of Personalism, his theology was thoroughly personalistic. He understood persons. His rich humor was gentle insight into the life of persons. His wide ranging knowledge of literature was a rich responsiveness to persons. His friendships reached far and wide in Christian cordiality. Personalism was very naturally the title of his volume in the field of theology.

From 1912 to 1940 Professor Vaughan taught Theology on Newton Hill, always making friends and influencing preachers. Class after class learned from him how to think theologically in their preaching and in their ministry. They were inspired with profound convictions regarding preaching and illumined with wisdom in the proclamation of the word. Through them his personalistic philosophy, his evangelical spirit, his warm humanity have reached out to the blessing of a host of believers. What he said to a graduating class is true of Richard Vaughan. "It will be a source of joy and comfort to know that the torch from your falling hands will be caught by faithful men who will carry it onward. You will live on, not only in the heavenly kingdom but in the labors of your spiritual descendants and successors."

In Affectionate Remembrance

WINFRED NICHOLS DONOVAN 1869-1955

By James P. Berkeley

WINFRED NICHOLS DONOVAN: Born Belchertown, Mass., January 24, 1869. Son of Reverend Dennis Donovan, class of 1867. Graduated from Colby College, 1892; D.D., 1910. The Newton Theological Institution, 1893-94, 1896-98. Teacher Hebron, Maine, 1892-93; Skowhegan, 1894-96. Ordained South Lyndeboro, N. H., November 3, 1898. Instructor Old Testament 1898-01; assistant professor Biblical Interpretation, 1901-09; acting assistant professor Hebrew and Old Testament Exegesis, Boston University School of Theology, 1905-06; associate professor in Biblical Departments, The Newton Theological Institution, 1909-14; professor Biblical Literature, 1914-15; Biblical Interpretation, Old Testament, 1915-42. Chairman of the Faculty and Acting President, 1925-26. Professor Emeritus 1942-55. Y.M.C.A. service in First World War, 1918-19. Died March 1, 1955.

Professor Winfred Nichols Donovan, a ready scribe in the law came to his glory in ripe old age, as a shock of grain in its season. His was a long, full, fruitful life, well spent in the service of this seminary which he loved, and well rewarded in his wide influence upon Christian ministers through two generations. The words which come to mind as we think of this true scholar are accuracy, exactness, conscientiousness. Like Ezra, he had set his heart to know the law of God, and to do it, and to teach it. Students entering his classes found in Dr. Donovan a master of the languages which he taught, one who hewed to the line and required the same of those whom he taught, a man with a conscience who appealed to the conscience, one who sought after exact knowledge and held others responsible for the truth. Here was the fruitful experience of discipline.

In his long career of teaching upon this Hill from 1898 to 1942, Dr. Donovan entered deeply into the minds of prophets, psalmists, scribes, learning to think their thoughts in their language. Like Ezekiel he sat where they sat for many days. In this mastery he became their interpreter. God's word became known to him in this profound empathy with the servants of God.

A devoted trainer of candidates for the Christian ministry, Professor Donovan gave to his students painstaking criticism. He considered their work worth his careful and detailed concern. His expenditure of red ink upon their papers was an expenditure of his own time and thought.

So this skilled student of the word opened the way of discipline and mastery to others whereby they became workmen who needed not to be ashamed as they rightly divided the word to their people. Such are we who now bless the teacher's name as he has come to his glory in full age, like a shock of grain when it comes in season. Trained interpreters of the word, at home and abroad, preach and teach the truth with greater accuracy and understanding. This is the rich fruit of Dr. Donovan's labors.

In Affectionate Remembrance

CHARLES NATHANIEL ARBUCKLE 1878-1955

By EVERETT C. HERRICK

CHARLES NATHANIEL ARBUCKLE: Born Newark, New Jersey, May 22, 1878. Graduated from Crozer Theological Seminary, 1902; D.D., Brown University, 1920; Colby College, 1928. Ordained Newark, New Jersey, 1902. Associate Pastor, Warburton Avenue Church, Yonkers, New York, 1902-04; Church of the Redeemer, Yonkers, 1904-19; First Baptist Church, Newton Centre, 1919-49. Lecturer in Religious Education, The Newton Theological Institution, 1920-29; Associate Professor of Preaching, 1929-46. Died January 17, 1955.

It is only in rare instances that a great preacher is also a great teacher. Dr. Arbuckle was such an instance.

He was widely recognized as an outstanding preacher. On his retirement to Claremont, California, his fame preceded him and he preached to the largest congregations in his ministry during the last years of his life.

He was even more outstanding as a teacher. He was brilliant and scintillating in presenting his material. This, with his spontaneous humor, made his classes memorable. Frank Fagerburg, speaking at the memorial service for him in Claremont, said of him, "Without reservation I say he was the most interesting and stimulating teacher I ever had. Courses under his guidance became not just a duty, but a delight."

The most remarkable thing about his preaching, which was in the best sense intellectual, was the fact that he was almost matchless as a story teller to children. This was evidenced by the eagerness which the congregation always shared with the children when it was story Sunday.

One of the secrets of his success was his firm determination not to scatter his time and effort in extra-curricular matters. He was a constant and, to a large degree, a self-made student and he concentrated religiously on his two-fold ministry of pulpit and classroom.

But he did this with no neglect of pastoral service. When trouble and grief came to his people he was always a true and faithful shepherd of the flock. And we who admired him as a preacher loved him as our pastor.